

# CHRISTIAN SECRETARY

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. IX.—NO. 48.

HARTFORD, SATURDAY, DECEMBER 18, 1830.

WHOLE NO. 464.

## CONDITIONS.

THE CHRISTIAN SECRETARY,  
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UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION,

AND

PRINTED BY PHILEMON CANFIELD,

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*We intend to adhere strictly to the above Conditions.*

## MISSIONARY INTELLIGENCE.

From the American Baptist Magazine.

### JAMAICA.

We have been very kindly favored by Dr. Sharp  
and Prof. Chase, with interesting communications  
from the missionary stations of our English Baptist  
brethren at the island of Jamaica, detailing the pro-  
gress of the schools, and the encouraging success of  
the gospel. We wish pleasure insert them, with ex-  
tracts from the Report of Mr. Phillips, on educa-  
tion.

TO THE REV. DR. SHARP.

Spanish Town, Aug. 10, 1830.

DEAR SIR,  
I cannot, as on a former occasion, inform you  
of the addition of upwards of 400 to our church,  
during the past year; but I have the happiness  
still to state it as my conviction, that the influ-  
ences of the Holy Spirit are not withdrawn.—  
Our increase during the year has been 145.—  
When it is considered that I have not to in-  
clude, as formerly, the stations at Old Harbor  
and Ebony Savannah, they being now occupied  
by my esteemed missionary brother, Mr. Tay-  
lor, it will at least be inferred, that I have no  
occasion whatsoever for discouragement. One  
hundred and twenty-three of this number I bap-  
tized at one time. The others, with whose pi-  
ety, and other qualifications for church fellow-  
ship I was, as may be supposed, well satisfied,  
had been previously baptised by an American  
of colour.

Our congregations, if they have not increased  
in an exact ratio with former years, have acquired  
greater stability, and are far from showing  
any symptoms of decline. Since, indeed, even  
the habitual feel

designation to the grave will be  
the last impression on your heart.

It is true, that the native preacher  
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ished and delighted them. Brother Timson is  
of the contempt and hatred of the hearers.—

"Thus," said he to me, in relating some of  
the occurrences, "has God graciously magnified  
his word in the presence of my countrymen;  
and thus has he encouraged my hope of the  
coming of his kingdom."

From the American Baptist Magazine.

### MR. TRAIN'S LETTER ON THE SABBATH.

Some months ago, a very learned Mowlivee  
from the Upper Provinces, on his return from  
a pilgrimage to Mecca, visited Calcutta as a  
public teacher, and was accustomed to expound  
the Koran, as Christians do the Scriptures, to  
crowds of respectable Mussleman. One day  
one of our native brothers passed the place  
where the Mowlivee had been delivering his  
lectures to a large assembly, apparently about  
300, when many of the hearers, (who were sup-  
posed to have derived virtue from the hearing  
of the Koran,) were each in succession, at the  
request of a spectator, breathing on a cup of  
water, intended to be drunk by a sick friend  
for his recovery. Mingling with the crowd,  
and being from his dress and habits supposed  
to be a Musselman, the cup was offered to him,  
when he declined to breathe on it, and gently  
told the bearer he did not practise such foolish  
ceremonies.—It was immediately conjectured  
that he was, and on being interrogated, why he  
did not follow the general practice, he said he  
was a Christian. This intelligence was soon  
conveyed to the Mowlivee, who was as polite  
as he learned; and he immediately beckoned  
our brother to the front of the spectators,  
to discourse with him on Christianity before  
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## DOCTRINES OF THE GOSPEL.

To a serious mind the truths of the Christian religion appear with such an air of unaffected greatness, that, in comparison of these, all other speculations and reasonings seem like the amusements of childhood. When the Deity, the Incarnation, the Atonement, the Resurrection of the Son of God, the Sanctification of the Church, and the prospects of Glory, have engaged our contemplation, we feel, in turning our attention to other objects, a strange descent, and perceive, with the certainty of demonstration, that, as the earth is too narrow for the full development of these mysteries, they are destined, by their consequences and effects, to impregnate an eternal duration. We are not at all surprised at finding that the ancient prophets searched into these mysteries with great but unsuccessful diligence, that the angels desire to look into them, or that the apostles were lost in the contemplation of those riches which they proclaimed and imparted.

Are you desirous of fixing the attention of your hearers strongly on their everlasting concerns? No peculiar refinement of thought, no subtlety of reasoning, much less the pompous exaggerations of secular eloquence, are wanted for that purpose; you have only to unbend deeply the mind of Christ, to let His doctrine enlighten, His love inspire your heart, and your situation, in comparison of other speakers, will resemble that of the angel of the Apocalypse, who was seen standing in the sun.

## REFINEMENT.

"To refinement we owe the most exquisite pleasures of existence. We do not mean that sickly sensibility which is distressed at a violation of etiquette, or that specious air of aristocratic pomp; we mean that nice perception of what is amiable, dignified, or elegant in social intercourse. It is not confined to the palace, or even to the 'accident' of gentle blood, but deigns to ameliorate the hardships of poverty, and throws a halo of beauty round the loathsome disease. It can breathe only in the atmosphere of good sense. It enjoys an equal pulse only from the prescriptions of religion. It exalts the inward and ennobles the outward man. It adds grace to beauty; sweetness to good sense: it throws a veil over deformity, and unites us more strongly in the bonds of our social compact. He who possesses it, can secretly control his fellow men while himself is above the dominion of circumstances. He must acquire a skillfulness of expression that sometimes he may blunt the arrow's point; sometimes paint with the glowing fancy of a poet; sometimes administer the oil and wine into that most tender of all vulnerable points—self love. Refinement seeks converse with nature rather than the broad glare of pomp and circumstance. The gaudy mind looks for gratification in sensuality, but refinement looks through sensuality up to the god of sensuality—it tears the film from our moral sight, and enables us to see the deformity of nature unarrayed in the artificial guise of society. What power is this to possess? how dangerous without the guide of religion? how wise in our Creator to make them inseparable! Without it, we are brutes—with it, we tenant a moral paradise."

## LIGHTS.

Christians are set forth as lights of the world, to act upon the surrounding darkness, and in this respect, how important that they exhibit the true light, and not the mere glimmerings of a bewildering taper. At the same time, each of these lights must be fed directly from the great fountain, and not by each other.—They are not designed chiefly to act upon each other by rays which are mutually borrowed and returned, but to act directly under the influence of divine illumination, as lamps in a dark place, to guide the benighted traveller. How many of us, as Christian brethren, are thus acting? Would it now be safe for the bewildered, impotent multitude to follow us? Would they see in us the true light; the light of faith, of penitence, of holy love, humility, meekness, patience, charity, and every Christian grace? If not, whither are we leading them? "Ye are the light of the world; but if the light that is in you be darkness, how great is that darkness!"

## REMARKS ON THE SABBATH.

The God of heaven and earth "seeth the end from the beginning," and has no occasion, therefore, to change his purpose. All his laws are righteous—all that he made was good.—It is man who mars his creation by breaking those laws, and thus introducing disorder and confusion, disturbs himself and vexes and harasses those whom he ought to love as a part of himself.

The institution of a Sabbath was no vain or selfish scheme. It was necessary to the well-being of our race. It is a day of rest to man and beast. It is the only day on which the immense mass of our fellow creatures, who are doomed to unceasing toil all other days, can acquire wisdom, and have their minds elevated by a consideration of the relation in which they stand to their Creator, as children to a father—subjects to a sovereign—sinners to a Saviour. "Remember the sabbath day, to keep it holy," is the wise and merciful law of our heavenly Father, our gracious Sovereign, our merciful Redeemer.

Did the Son of God—he "who thought it not robbery to be equal with God,"—did he come to teach us that we might safely dispense with any of his Father's laws? He told us that he was Lord of the Sabbath, and that it was lawful to do good on the Sabbath day; but did he ever tell us that we might do evil? To labor on the Sabbath, which our Creator has made a day of rest: is not that to introduce and perpetuate evil? Is that good? Is it not rebellion? Is it not in effect to say, "We are wiser than our Maker: He shall not reign over us?" But if we are so stupid as not to perceive this to be our real language—the intent and purpose of our heart; if we are so lost to all sense or

feeling of what is due to Him who made, and preserves, and will finally judge us, not by our rebellious construction of his laws, but by those laws themselves; do we not greatly add to our iniquity when we so exercise our influence over those whom we foolishly train up in a condition of servile dependence upon us, as to induce them to break the law proclaimed by their Maker for their benefit? Do we not thus cause our brother to offend? Do we not take upon ourselves the responsibility of his sin? True it is, that he ought to obey God rather than man; that he ought to refuse to comply with the desires of an earthly master or an earthly governor, when, by compliance, he must violate the laws of Heaven. True it is, that he is a fool who labors for another on the day which God has settled to be a day of rest and devotion from the beginning to the end of the world. But then, those who tempt him to rebel against God, and act the part of a fool, are worse than he, just as Satan, the father of lies, the tempter of man to rebel against his Maker—the inspiring genius, and ally, and protector, of all oppressors and tyrants, is worse than the wicked and weak men whom he converts into his instruments of ruin to themselves and others.

Professing Christian parents, and masters, and magistrates, and teachers, have you well considered what you do when you teach those who depend on you for instruction, by example as well as precept, that they may safely neglect the day of God's appointment? You may have new kings, new parliaments, and new hopes; but you can never prosper as individuals, or as families, or as a nation, until you discover and apply each one to himself the truth, that "the fear of the Lord is the beginning of wisdom." A nation of sabbath breakers is a nation which fears not God, and what but folly can you expect to find in the councils and actions of such a people? "Be astonished, O ye heavens, at this, and be ye terribly afraid, for ye very desolate saith the Lord; for my people have committed two evils; they have forsaken me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that hold no water." "Return unto me, and I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty."—London World.

For the Christian Secretary.

## A TRIBUTE TO THE MEMORY OF THE PILGRIMS, &amp; A VINDICATION OF THE CONGREGATIONAL CHURCHES OF N. ENGLAND. BY JOEL HAWES,

Pastor of the 1st church in Hartford.

In the third Lecture, he draws several inferences from the two preceding. The first is, "There is a striking resemblance between the Congregational churches of New England, and the churches which existed in the primitive ages of Christianity."

He says, in a note following the preface, "That his remarks in the first lecture, respecting the constitution and order of the primitive churches, are not confined to the age of the Apostles, but generally to the first two centuries after Christ."

But in this third lecture, he means to be understood by "primitive ages," the ages of Christ and his apostles. For in page 83, he inquires,

"In all these particulars, how striking is the resemblance between the churches planted by the Apostles, and those established in this land by our venerated fathers?"

To shew the resemblance between the Congregational churches of this age, and the churches planted in the "primitive ages," he says, (in p. 82.) with respect to the latter,

"Baptism was regarded simply as the instituted rite of initiation into the Christian Church."

I beg leave to call in question the truth of this statement. If I do not grossly mistake the meaning of several passages in the New Testament, baptism was also regarded as an expressive emblem of the death, burial and resurrection of Christ, and of the faith of the persons baptized, in their own resurrection "in the likeness of his own glorious body!"

Paul says, Rom. vi. 3—5. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Col. ii. 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." 1 Cor. xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

But if baptism were regarded by the apostles, or even by the Christians of the "first two centuries after Christ" simply as "a rite of initiation into the Christian church," what resemblance is there between the rite as practised by them, and the rite as it is now practised in the Congregational churches of New England?" Do the Congregationalists then consider their unconscious babes, to whom they profess to administer baptism, as *initiated into the Christian church?*" If so, why do they not also admit them to a participation in the other ordinances of the church? Surely if they have been regularly initiated—initiated according to the right instituted by the great Head of the Church into the body of his visible followers, they are fully entitled to all the privileges arising from membership. It is unjust to debar them from the Lord's supper. It is also wicked to

"Let them run as loose and wild  
As any Ama baptist child."

They should be treated as *initiates*, and disciplined for their aberrations from the path of duty and truth. If they prove incorrigible, they should be excluded from the church within whose pale they have been received by the "instituted rite of initiation."

No members of the "primitive churches" were debarred the privilege of commemorating the death of Christ at his table, or exempted from the salutary discipline of his house.

I cannot therefore in this respect perceive so striking a resemblance between Congregational and "Apostolical churches," as the author seems to imagine.

In p. 84, the second inference is,

"The principles and polity of the Congregational churches, are happily adapted to all the various circumstances of men, and to the most advanced state of society and the church; such, as we have reason to hope, will exist during the millennium."

Under this head, he has the following very remarkable passages, (pp. 87, 88.)

"At the same time, such is the truly liberal and catholic spirit, which characterizes the principles of Congregationalism, that if the millennium were to commence to-morrow, there would be no need of modifying or changing any one of those principles. It sets up no exclusive terms of communion; it insists upon no outward forms, or unessential rites as conditions of Christian fellowship. It receives all, whom there is evidence to believe Christ has received. On this ground, our churches, without relinquishing or altering any one principle of their organization, or polity, might admit to their communion the whole world, converted to Christ, and extend the hand of fellowship to all Christians, of whatever name or denomination. But on the principle of the Episcopalians, the millennium can never come till the whole world become Episcopalians, and on the principle of the Papists the millennium can never come till the whole world become Papists; but on the principle of the Congregationalists, the millennium may come at any time, and they be prepared to enter into the spirit of it, and embrace in the arms of Christian fellowship, all who love the Lord Jesus Christ in sincerity and truth, however much they might differ in certain points, of form and ceremony. And such difference will doubtless exist in the purest and best days of the church."

I will not comment on the arrogance of this paragraph in which it is more than implied that Congregationalists are the only Christians in the world prepared for the Millennium, if it were to commence to-morrow. It speaks for itself. But I would seriously inquire if "such difference" as now exists among the professors of religion in Christendom may scripturally be expected to exist in the millennial purity and glory of the church? What do the Doctor and his brethren mean when they pray that the time predicted may soon come, when "The watchmen shall see eye to eye, lift up their voice together, and with their voice together sing!"

I believe it is anticipated by all denominations, his own not excepted (unless his "Tribute" have changed their minds) that Christians in the millennium will not only be of one heart, which he admits, but "be perfectly joined together, in the same mind and in the same judgment."

The author sees a prelude and enjoys an antepast of the millennium in the practice of the "Missionaries among the heathen."

He says, in p. 89,

"It is now exemplified by many individual Christians in different denominations, and especially by the missionaries among the heathen. These devoted servants of God, whether Episcopalians, Baptists, Methodists, Congregationalists, or Presbyterians, in their love for Christ and the souls of men, rise above the little prejudices of sect and name; and abhorring the bigotry that creeps into terms of communion, mere points of external order, are accustomed, as they have opportunity, to unite with one another in commemorating the love of their common Lord and Saviour, and in all the offices of Christian fellowship and affection."

When Mr. Ward visited this country, he said in my house in answer to the inquiry of a deacon, "Do the missionaries in India practice open communion?" "I know of none that practice it."

The third inference is,

"The polity of the Congregational churches is wisely adapted to the genius of our civil institutions."

I believe this is not far from correct; tho' Mr. Stone, the predecessor of the writer, defined it to be "a speaking aristocracy, to a silent democracy!"

Dr. H. very justly says, in p. 92,

"It is impossible that persons, who are accustomed in the church, to feel and act as freemen, should be friends of arbitrary power."

So far as freedom prevails in the Congregational churches, it is favourable to our free institutions. If more of it prevail in the Baptist churches, the polity of these churches is still more wisely adapted to the genius of these institutions.

The remaining two inferences of the lecture relate to the adaptation of Congregational principles and polity to promote purity of doctrine, and practical and vital godliness in those who embrace them.

Some may startle at the unqualified, unlimited assertion made in p. 93, especially if he has lived in the vicinity of some orthodox churches, of what is called the Standing Order.

But if baptism were regarded by the apostles, or even by the Christians of the "first two centuries after Christ" simply as "a rite of initiation into the Christian church," what resemblance is there between the rite as practised by them, and the rite as it is now practised in the Congregational churches of New England?" Do the Congregationalists then consider their unconscious babes, to whom they profess to administer baptism, as *initiated into the Christian church?*" If so, why do they not also admit them to a participation in the other ordinances of the church? Surely if they have been regularly initiated—initiated according to the right instituted by the great Head of the Church into the body of his visible followers, they are fully entitled to all the privileges arising from membership. It is unjust to debar them from the Lord's supper. It is also wicked to

"In every church, personal piety, grounded on a change of heart, and exemplified in a Christian life, is required as an indispensable qualification for membership."

I do rejoice in the belief, however, that more strictness is observed in examining candidates for admission to their churches, than formerly obtained.

It is devoutly to be desired that these churches may more and more evince the truth of what Dr. H. asserts of them in p. 93.

"It is held as a fundamental principle in these churches, that the Bible is the only rule of faith and worship, and that every man has a right to study the scriptures and judge of the meaning for himself."

It is by this infallible rule I wish to examine their principles and practices, as developed in the lectures now under consideration.

## DELTA.

For the Christian Secretary.  
REVIVAL IN METHUEN MS.

Extract of a Letter, from brother C. O. Kimball, to Rev. G. F. Davis, of this city, dated

Methuen, Dec. 3, 1830.

DEAR BROTHER,

"We are now enjoying a pleasant season of refreshment. Several have recently obtained hope in the mercy of God, and several others remain anxious inquirers. I have baptised every month for the three last in succession. I hope you will pray for us. Our Meeting house you know was enlarged last year, it now is full of attentive hearers. We are at present, all united, &c."

## CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 18, 1830.

## CORTLAND BAPTIST ASSOCIATION.

This Association held their third anniversary at Marcellus, N. Y. on the 9th and 10th of September, 1830. The minutes have just been received.

On Thursday, Sept. 9th, the Introductory Sermon was delivered by brother Thomas Purrington, from Ps. 119, 13—"Open thou mine eyes, that I may behold wonderful things out of thy law." After a collection for Foreign Missions, amounting to \$166.77, the association was organized by the appointment of Bro. A. Bennett, Moderator; J. B. Wordon and E. W. Clark, Clerks. We notice that the afternoon session was opened by prayer, by Elder A. Morse, of the Hartford Association.

There are in the Cortland Association, twenty-two Churches; fifteen ordained, and seven unordained Ministers. Two hundred and sixty-six had been baptized within the bounds of the association, during the past year. Of these ninety-five had been added to the Truxton Church. "In this church the Lord has triumphed gloriously, and has brought a large company of all ages, sexes and conditions, to the obedience of faith, whilst there are yet indications that the revival has not terminated. A Sabbath School and Bible class are sustained, and during the year the Lord has called three of the church into the ministry of the word."

The Homer Village Church had received an accession of forty. "This church has enjoyed a very pleasant revival, and has been considerably enlarged. It appears to be engaged in all the benevolent operations of the day, and in promoting successfully bible class, and Sabbath School instruction."

To the Virgil Village Church thirty-one have been added. "This church was received the present session. It appears that there had been a church in this place for many years, but it became extinct. The present church has been recently constituted; and during a revival, which is yet in progress, a large number have been added unto them of such as we hope shall be saved."

The Scott Church had received twenty-five by baptism. "This church has enjoyed a refreshing from the presence of the Lord, which has augmented its strength, yet here the day of adversity has been set over against the day of prosperity, for in the midst of the revival it became necessary, for a season, to suspend public meetings, in consequence of the prevalence of a pestilential disease."

The total number in the Association is 2,494. We rejoice that this infant body of churches have been so richly blessed; and that the brethren seem to be alive to the general interests of Zion.

The receipts amounted to \$233.97, for benevolent objects. The closing sermon was preached by Bro. J. Peck, agent of the New York Baptist Convention, from Rom. x. 1. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

An additional contribution was taken up at the close of this sermon, amounting to \$19.25. The circular letter is on the evidence of personal piety, that "we are the subjects of the gracious influence of the Holy Spirit." Among these evidences a fixed aversion to sin—a principle of love to Christ prompting to a cheerful discharge of duty—a strong and unwavering attachment to the people of God—a deep interest in the peace and prosperity of the Church—the testimony of the Spirit itself in our own spirits, and desires for the salvation of sinners, are mentioned as the most prominent, conclusive, and satisfactory.

The next session is to be held at Tully. Bro. N. L. Moore, is appointed to preach the first Sermon.

## The Christian Lyre, by Joshua Leavitt. Published by Jonathan Leavitt, New York.

The first No. of this work was issued in November, and contains more than twenty hymns, with appropriate pieces of music, adapted to each. Several of the hymns are particularly well fitted for use during revivals, and when the heart seeks those words for utterance, which express its prevalent desires and feelings, rather than for that composition, which will bear the most severe criticism, but which is not fitted for the devotional heart.

This little periodical is very neat in its execution, in every respect, and contains 36 18 mo pages. Price 12 1-2 cents single; \$1 per doz. or 50 cents for the volume of 6 numbers.

Circumstances unforeseen by the Publisher, having detained him at a distance from home longer than he expected, some letters remain unanswered, and we do not give our usual variety of intelligence. There has been no arrival from France or England, for several weeks; there are now due at New York alone, six or eight ships, which are expected to bring much later dates than any yet received.

## NOTICE.

The new Baptist Meeting House in Bristol, will be opened for public worship, on Thursday the 30th inst. Services to commence at 11 o'clock A. M.

## OBITUARY

*French Spoliations.*

The negotiation with France has been conducted by our Minister with zeal and ability, and in all respects to my entire satisfaction. Although the prospect of a favorable termination was occasionally dimmed by counter pretensions, to which the United States could not assent, yet had strong hopes of being able to arrive at a satisfactory settlement with the late Government. The negotiation has been renewed with the present authorities; and, sensible of the general and lively confidence of our citizens in the justice and magnanimity of regenerated France, I regret the more not to have it in my power, yet, to announce the result so confidently anticipated. No ground, however, inconsistent with this expectation, has been taken; and I do not allow myself to doubt that justice will soon be done to us. The amount of the claims, the length of time they have remained unsatisfied, and their incontrovertible justice, make an earnest prosecution of them by this Government an urgent duty. The illegality of the seizures and confiscations out of which they have arisen is not disputed; & whatever distinctions may have heretofore been set up with regard to the liability of the existing Government, it is quite clear that such considerations can no longer be interposed.

*Spain.*

The subjects of difference with Spain have been brought to the view of that Government, by our Minister there, with much force and propriety; and the strongest assurances have been received of their early and favorable consideration.

*Mexico.*

I am particularly gratified in being able to state that a decidedly favorable, and, as I hope, lasting change, has been effected in our relations with the neighboring republic of Mexico.

I had reason to expect the conclusion of a commercial treaty with Mexico in season for communication on the present occasion. Circumstances which are not explained, but which, I am persuaded, are not the result of an indisposition on her part to enter into it, have produced the delay.

*Austria.*

The exchange of ratifications of the treaty concluded last year with Austria has not yet taken place. The delay has been occasioned by the non-arrival of the ratification of that government with the time prescribed by the Treaty. Renewed authority has been asked for by the Representatives of Austria; and, in the mean time, the rapidly increasing trade and navigation between the two countries have been placed upon the most liberal footing of our navigation acts.

*Portugal.*

Several alleged depredations have been recently committed on our commerce by the national vessels of Portugal. They have been made the subject of immediate remonstrance and reclamation. I am not yet possessed of sufficient information to express a definitive opinion of their character, but expect soon to receive it. No proper means shall be omitted to obtain for our citizens all the redress to which they may appear to be entitled.

*Internal Improvements.*

In speaking of direct appropriations, I mean not to include a practice which has obtained to some extent, and to which I have, in one instance, in a different capacity, given my assent—that of subscribing to the stock of private associations. Positive experience, and a more thorough consideration of the subject, have convinced me of the impropriety as well as the inexpediency of such investments. All improvements effected by the funds of the nation for general use should be open to the enjoyment of all our fellow-citizens, except from the payment of tolls, or any imposition of that character. The practice of thus imaging the concerns of the Government with those of the States or of individuals, is inconsistent with the object of its institution, and highly impolitic.

The successful operation of the federal system can only be preserved by confining it to the few and simple, but yet important objects for which it was designed.

A different practice, if allowed to progress, would ultimately change the character of this Government, by consolidating into one the General and State Governments, which were intended to be kept forever distinct. I cannot perceive how bills authorizing such subscriptions can be otherwise regarded than as bills for revenue, and consequently subject to the rule in that respect prescribed by the Constitution. If the interests of the Government in private companies is subordinate to that of individuals, the management and control of a portion of the public funds is delegated to an authority unknown to the Constitution, and beyond the supervision of our constituents; if superior, its officers and agents will be constantly exposed to the imputations of favoritism and oppression. Direct偏見 to the public interest, or an alienation of the affections and respect of portions of the people, may, therefore, in addition to the general discredit resulting to the Government from embarking with its constituents in pecuniary speculations, be looked for as the probable fruit of such associations. It is no answer to his objection to say that the extent of consequences these cannot be great from a limited and small number of investments, because experience in other matters teaches us, and we are not at liberty to disregard its admonitions, that, unless an entire stop be put to them, it will soon be impossible to prevent their accumulation, until they are spread over the whole country, and made to embrace many of the private and appropriate concerns of individuals.

The power which the General Government would acquire within the several States by becoming the principal stockholders in corporations, controlling every canal, and each sixty or hundred miles of every important road, and giving a proportionate vote in all their elections, is almost inconceivable, and, in my view, dangerous to the liberties of the people. Profoundly impressed with the importance of the subject, not merely as it relates to the general prosperity of the country, but to the safety of the federal system, I cannot avoid repeating my earnest hope that all good citizens, who take a proper interest in the success and harmony of our admirable political institutions, and who are incapable of desiring to convert an opposite state of things into means for the gratification of personal ambition, will, laying aside minor considerations, and discarding local prejudices, unite their honest exertions to establish some fixed general principle, which shall be calculated to effect the greatest extent of public good in regard to the subject of internal improvement, and afford the least ground for sectional discontent.

*The Indians.*

It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly thirty years, in relation to the removal of the Indians beyond the white settlements, is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress; and it is believed that their example will induce the remaining tribes, also, to seek the same obvious advantages.

Towards the aborigines of the country no one can indulge a more friendly feeling than myself, or would be further in attempting to reclaim them from their wandering habits and make them a happy and prosperous people. I have endeavored to impress upon them my own solemn convictions of the duties and powers of the general government in relation to the state au-

thorities. For the justice of the laws passed by the states within the scope of their reserved powers, they are not responsible to this Government. As individuals, we may entertain and express our opinions of their acts, but, as a Government, we have as little right to control them as we have to prescribe laws to foreign nations.

With a full understanding of the subject, the Choctaw and Chickasaw tribes have, with great unanimity determined to avail themselves of the liberal offers presented by Congress, and having agreed to remove beyond the Mississippi river, Treaties have been made with them, which in due season, will be submitted for consideration. In negotiating these treaties, they were made to understand their true condition; and they have preferred maintaining their independence in the western forests to submitting to the laws of the states in which they now reside. These treaties being probably the last which will ever be made with them, are characterized by great liberality on the part of the Government. They give the Indians a liberal sum in consideration of their removal, and comfortable subsistence on their arrival at their new homes. If it be their real interest to maintain a separate existence, they will there be liberty to do so, without the inconvenience & vexations to which they would undoubtedly have been subject in Alabama and Mississippi.

Humanity has often wept over the fate of the aborigines of this country, and philanthropy has been long busily employed in devising means to avert it.

But its progress has never for a moment been arrested; and one by one many powerful tribes disappeared from the earth. To follow to the tomb the last of his race, and to tread on the graves of extinct nations, excites melancholy reflections. But strict philanthropy reconciles the mind to these vicissitudes, as it does to the extinction of one generation to make room for another. In the monuments and fortresses of an unknown people, spread over the extensive regions of the West, we behold the memorials of a once powerful race, which was exterminated, or has disappeared, to make room for the existing savage tribes. Nor is there any thing in this, which upon a comprehensive view of the general interests of the human race, is to be regretted. Philanthropy could not wish to see this continent restored to the condition in which it was found by our forefathers. What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms; embellished with all the improvements which art can devise, or industry execute; occupied by more than twelve millions of happy people, and filled with all the blessings of liberty, civilization and religion.

The present policy of the Government is but a continuation of the same progressive change, by a milder process. The tribes which occupied the countries now constituting the Eastern States, were annihilated or have melted away, to make room for the whites. The waves of population and civilization are rolling to the westward; and we now propose to acquire the countries occupied by the red men of the South and West by a fair exchange, and at the expense of the United States, to send them to a land where their existence may be prolonged, and perhaps made perpetual. Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did or than our children are now doing? To better their condition in an unknown land, our forefathers left all that was dear in earthly objects. Our children by thousands yearly leave the land of their birth to seek new homes in distant regions. Does humanity weep at these painful separations from every thing animate and inanimate, with which the young heart has become entwined? Far from it. It is rather a source of joy that our country affords scope where our young population may range unconstrained in body or in mind, developing the power and faculties of man in their highest perfection.

These remove hundreds, and almost thousands of miles, at their own expense, purchase the lands they occupy, and support themselves at their new home from the moment of their arrival. Can it be cruel in this government, when, by events which it cannot control, the Indian is made discontented in his ancient home, to purchase his lands, to give him a new and extensive territory, to pay the expenses of his removal and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the west on such conditions!

In the consummation of a policy originating at an early period, and steadily pursued by every administration within the present century, so just to the states and so generous to the Indians, the Executive feels it has a right to expect the co-operation of Congress and of all good and disinterested men. The States, moreover, have a right to demand it. It was substantially a part of the compact which made them members of our confederacy. With Georgia, there is an express contract; with the new States, an implied one, of equal obligation. Why, in authorizing Ohio, Indiana, Illinois, Missouri, Mississippi, and Alabama, to form constitutions, and become separate States, did Congress include within their limits extensive tracts of Indian lands, and, in some instances, powerful Indian tribes? Was it not understood by both parties that the power of the States was to be extensive with their limits, and that, with all convenient despatch, the General Government should extinguish the Indian title, and remove every obstruction to the complete jurisdiction of the State Governments over the soil? Probably not one of those States would have accepted a separate existence—certainly it would never have been granted by Congress—but it had been understood that they were to be confined forever to those small portions of their nominal territory, the Indian title to which had at the time been extinguished.

It is, therefore, a duty which this government owes to the new States, to extinguish, as soon as possible, the Indian title to all lands which Congress themselves have included within their limits. When this is done, the duties of the General Government in relation to the States and Indians within their limits are at an end. The Indians may leave the State or not, as they choose. The purchase of their lands does not alter, in the least, their personal relations with the State Government. No act of the General Government has ever been deemed necessary to give the States jurisdiction over the persons of the Indians. That they possess, by virtue of their sovereign power within their own limits, in as full a manner before as after the purchase of the Indian lands; nor can this Government add to or diminish it.

*The Tariff.*

Among the numerous causes of congratulation, the condition of our impost revenue deserves special mention, in as much as it promises the means of extinguishing the public debt sooner than was anticipated.

The object of the tariff is objected to by some as unconstitutional; and it is considered by almost all as defective in many of its parts.

The power to impose duties on imports, originally belonged to the several states. The right to adjust those duties, with a view to the encouragement of domestic branches of industry, is so completely incidental to that power, that it is difficult to suppose the existence of the one without the other. The states have delegated their whole authority over imports to the General Government, without limitation or restriction, saving the very inconsiderable reservation relating to their inspection laws. This authority, having thus entirely passed from the states, the right to exercise it for the purpose of protection, does not exist in them; and consequently, if it be not possessed by the General Government, it must be extinguished. Our political system would thus present the anomaly of a people stripped of the right to foster their own industry, and to counteract the most selfish and destructive policy which might be adopted by foreign nations. This surely cannot be the case; this indispensable power, thus surrendered by the states, must be within the scope of the authority on the subject expressly delegated to Congress.

In this conclusion, I am confirmed, as well by the opinions of Presidents Washington, Jefferson, Madison,

and Monroe, who have each repeatedly recommended the exercise of this right under the Constitution, as by the uniform practice of Congress, the continued acquiescence of the states, and the general understanding of the people.

The difficulties of a more expedient adjustment of the present tariff, although great, are far from being insurmountable. Some are unwilling to improve any of its parts, because they would destroy the whole; others fear to touch the objectionable part, lest those they approve should be jeopardized. I am persuaded that the advocates of these conflicting views do injustice to the American people, and to their representatives. The general interest is that of the states in which they now reside. To ensure the adoption of such modifications of the tariff, as the general interest requires, it is only necessary that that interest should be understood.

It is an infirmity of our nature, to mingle our interests and prejudices with the operation of our reasoning powers, and attribute to the objects of our likes and dislikes, qualities they do not possess, and effects they cannot produce. The effects of the present tariff are doubtless overrated, both in its evils and in its advantages. By one class of reasons, the reduced price of cotton and other agricultural products is ascribed wholly to its influence, and by another to the reduced price of manufactured articles. The probability is, that neither opinion approaches the truth, and that both are induced by that influence of interest and prejudices to which I have referred. The decrease of prices extends throughout the commercial world, embracing not only the raw material and the manufactured article, but provisions and lands. The cause must, therefore, be deeper and more pervading than the tariff of the United States. It may, in a measure, be attributable to the increased value of the precious metals, produced by a diminution of the supply and an increase in the demands; while commerce has rapidly extended itself, and population has augmented. The supply of gold and silver, the general medium of exchange, has been greatly interrupted by civil convulsions in the countries from which they are principally drawn. A part of the effect, too, is doubtless owing to an increase of operatives, and improvements in machinery. But, on the whole, it is questionable whether the reduction in the price of lands, produce and manufactures has been greater than the appreciation of the standard of value.

While the chief object of duties should be revenue, they may be so adjusted as to encourage manufactures. In this adjustment, however, it is the duty of the Government to be guided by the general good. Objects of national importance alone, ought to be protected. Of these, the productions of our soil, our mines, and our workshops, essential to national defense, occupy the first rank. Whatever other species of domestic industry, having the importance to which they have referred, may be expected, after temporary protection, to compete with foreign labor on equal terms, merit the same attention in a subordinate degree.

The present tariff taxes some of the comforts of life unnecessarily high; it undertakes to protect interests too local and minute to justify a general exception; and it also attempts to force some kinds of manufacturers, of which many of our citizens apprehend from that institution, as it is at present organized. In the spirit of improvement and compromise which distinguishes our country and its institutions, it becomes us to inquire whether it be not possible to secure the advantages afforded by the present bank, through the agency of a Bank of the United States, so modified in its principles and structure as to obviate constitutional and other objections.

It is thought practicable to organize such a bank, with the necessary officers, as a bank of the Treasury Department, based on the public and individual deposits, without power to make loans or purchase property, which shall remit the funds of the government, the expenses of which may be paid, if thought advisable, by allowing its officers to sell bills of exchange to private individuals at a moderate premium.

Not being a corporate body, having no stockholders, debtors, or property, and but few officers,

it would not be obnoxious to the constitutional objections which are urged against the present bank; and having no means to operate on the hopes, fears,

or interests of large masses of the community, it would be shorn of the influence which makes that bank formidable.

The states would be strengthened by having in their hands the means of furnishing the local paper currency through their own banks,

while the Bank of the United States, though issuing no paper, would check the issues of the State banks,

by taking their notes in deposit, and for exchange, only so long as they continue to be redeemed with specie.

In times of public emergency, the capacities of such an institution might be enlarged by legislative provision.

These suggestions are made, not so much as a recommendation, as with a view of calling the attention of Congress to the possible modifications of a system which cannot continue to exist in its present form, without occasional collision with the local authorities, and perpetual apprehensions and discontent on the part of the states and the people.

In conclusion, fellow-citizens, allow me to invoke in behalf of your deliberations, that spirit of conciliation and disinterestedness, which is the gift of patriotism. Under an overruling and merciful Providence, the agency of this spirit has thus far been signalized in the prosperity and glory of our beloved country. May its influence be eternal.

ANDREW JACKSON.

branch of the government under his charge. In addition to the benefits already extended by the operations of the Post Office Department, considerable improvements within the present year have been secured, by an increase in the accommodation of stage coaches, and in the frequency and celerity of the transportation of the mail between some of the most important points of the Union.

Under the late contracts, improvements have been provided for the southern section of the country, and at the same time, an annual saving made, of upwards of seventy-two thousand dollars. Notwithstanding the excess of expenditure beyond the current receipts for a few years past, necessarily incurred in the fulfillment of existing contracts, and in the additional expenses, between the periods of contracting, to meet the demands created by the rapid growth and extension of our flourishing country; yet the satisfactory assurance is given, that the future revenue of the department will be sufficient to meet its extensive engagements.

The system recently introduced, that subjects its receipts and disbursements to strict regulation, has entirely fulfilled its design.

It gives full assurance of the punctual transmission, as well as the security of the funds of the Department.

The efficiency and industry of contractors,

justly increased confidence in its continued pro-

perty.

*Bank of the U. States.*

The importance of the principles involved in the inquiry, whether it will be proper to recharter the Bank of the United States, requires that I should again call the attention of Congress to the subject. Nothing has occurred, to lessen, in any degree, the dangers which many of our citizens apprehend from that institution, as it is at present organized.

In the spirit of improvement and compromise which distinguishes our country and its institutions, it becomes us to inquire whether it be not possible to secure the advantages afforded by the present bank, through the agency of a Bank of the United States, so modified in its principles and structure as to obviate constitutional and other objections.

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tive provision.

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## POETRY.

## OH THOU WHO DRYST THE MOURNER'S TEAR.

Oh Thou who dryst the mourner's tear,  
How dark this world would be,  
If, when deceived and wounded here,  
We could not fly to Thee.

The friends, who in our sunshine live,  
When winter comes are flown;  
And he, who has but tears to give,  
Must weep those tears alone.

But thou wilt hear that broken heart,  
Which, like the plants that throw,  
Their fragrance from the wounded part,  
Breathe sweetness out of woe.

When joy no longer soothes or cheers,  
And e'en the hope, that threw  
A moment's sparkle o'er our tears,  
Is dimm'd and vanquish'd too!

Oh! who could bear life's stormy doom,  
Did not thy wing of love  
Come brightly wafting through the gloom  
Our peace-branch from above?

Then sorrow, touch'd by thee, grows bright,  
With more than rapture's ray;

As darkness shows us worlds of light,

We never saw by day.

T. MOORE.

## OF MAN'S MORTALITY.

Like as the blossoms rose you see,  
Or like the blossoms on the tree,  
Or like the dainty flower of May,  
Or like the morning to the day,  
Or like the sun, or like the shade,  
Or like the gourd which Jonah had,  
E'en such is man—whose thread is spun,  
Drawn out, and cut, and so is done.  
The rose withers, the blossom blasteth,  
The flower fades, the morning hasteth,  
The sun sets, the shadow flies,  
The gourd consumes,—and man, he dies!

Like to the grass that's newly sprung,  
Or like a tale that's new begun,  
Or like a bird that's here to-day,  
Or like the pearl dew of May,  
Or like an hour, or like a span,  
Or like the singing of a swan,  
E'en such is man, who lives by breath,  
Is here, now there, in life and death.  
The grass withers, the tale is ended,  
The bird is flown, the dew's ascended,  
The hour is short, the span not long,  
The swan's near death, man's life is done.

## NO REFUGE FOR GUILT.

Extracts from the introductory and closing parts of Mr. Webster's argument at Salem, on the trial of J. F. Knapp for the murder of Mr. White.

"The deed was executed with a degree of self possession and steadiness equal to the wickedness with which it was planned. The circumstances, now clearly in evidence, spread out the whole scene before us. Deep sleep had fallen on the destined victim, and on all beneath his roof. A healthful old man, to whom sleep was sweet, the first sound slumber of the night held him in their soft but strong embrace. The assassin enters, through the window already prepared, into an unoccupied apartment.—With noiseless foot he paces the lonely hall, half lighted by the moon; he winds up the ascent of the stairs, and reaches the door of the chamber. Of this he moves the lock, by soft and continued pressure, till it turns on its hinges; and he enters, and beholds his victim before him. The room was uncommonly open to the admission of light.—The face of the innocent sleeper was turned from the murderer, and the beams of the moon, resting on the grey locks of his aged temple, showed him where to strike. The fatal blow is given! and the victim passes without a struggle or a motion, from the repose of sleep to the repose of death! It is the assassin's purpose to make sure work, and he yet pierces the dagger, though it was obvious that life had been destroyed by the blow of the bludgeon. He even raises the aged arm, that he may not fail in his aim at the heart, and replaces it again over the wounds of the poignard! To finish the picture, he explores the wrist for the pulse! he feels it, and ascertains that it beats no longer! It is accomplished. The deed is done. He retreats, retraces his steps to the window, passes out through it, as he came in, and escapes. He is done the murder—no eye hath seen him, no ear hath heard him. The secret is his own, and it is safe!"

"Ah! Gentlemen, that was a dreadful mistake. Such a secret can be safe nowhere.—The whole creation of God has neither nook nor corner, where the guilty can bestow it, and say it is safe. Not to speak of that eye which glances through all disguises, and beholds every thing, as in the splendor of noon, such secrets of guilt are never safe from detection, even by men. True it is, generally speaking, that "murder will out." True it is, that Providence hath so ordained, and doth so govern things, that those who break the great law of heaven, by shedding man's blood, seldom succeed in avoiding discovery. Especially in a case exciting so much attention as this, discovery must come, and will come, sooner or later. A thousand eyes turn at once to explore every man, every thing, every circumstance connected with time and place; a thousand ears catch every whisper; a thousand excited minds intensely dwell on the scene, shedding all their light, and ready to kindle the slightest circumstance into a blaze of discovery. Meantime the guilty soul cannot keep its own secret. It is false to itself; or rather it feels an irresistible impulse of conscience to be true to itself. It labors under its guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed on by a torment

which it does not acknowledge to God nor man. A vulture is devouring it, and it can ask no sympathy or assistance either from heaven or earth. The secret which the murderer possesses soon comes to possess him; and, like the evil spirits of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its working in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions, from without, begin to embarrass him, and the net of circumstance to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed, it will be confessed, there is no refuge from confession but suicide, and suicide is confessed."

"Gentlemen—Your whole concern should be to do your duty, and leave consequences to take care of themselves. With consciences satisfied with the discharge of duty, no consequences can harm you. There is no evil that we cannot face or fly from—but the consciousness of duty disregarded. A sense of duty pursues us ever. It is omnipresent, like the deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the seas, duty performed, or duty violated, is still with us, for our happiness or our misery. If we say the darkness shall cover us, in the darkness as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of inconceivable solemnity, which lies yet farther onward—we shall still find ourselves surrounded by the consciousness of duty, to pain us, wherever it has been violated, and to console us so far as God may have given us grace to perform it."

## EXTENT OF THE WORKS OF GOD.

To unfold in its real amplitude the science of nature, is a task beyond the powers of the most gifted of the human race. Portions of this great system may be explored, fragments may be examined, connexions between its branches may be traced, affinities between its members may be discovered. We may be amused by the beauty of its decorations instructed by the wisdom of its arrangements, astonished by the variety of its resources, but we shall constantly feel that the materials of this science are exhaustless and its extent imminable.

What is there that will not be included in the history of nature? The earth on which we tread, the air we breathe, the waters around the earth, the material forms that inhabit its surface, the mind of man, with all its magical illusions and all its inherent energy, the planets that move around our system, the firmament of heaven; the smallest of the invisible atoms which float around our globe, and the most majestic of the orbs that roll through the immeasurable fields of space—all are parts of one system, productions of one power, creations of one intellect, the offspring of him, by whom all that is inert and inorganic in creation was formed, and from whom all that have life derive their being.

Of this immense system, all that we can examine, this little globe that we inherit is full of animation and crowded with forms organized, glowing with life and generally sentient. No space is unoccupied—the exposed surface of the rock is encrusted with living substances; plants occupy the bark and covering limbs of other plants; animals live on the surface and in the bodies of other animals; inhabitants are fashioned and adapted to equatorial heats and polar ice—air, earth, and ocean teem with life—and if to other worlds the same proportion of life and of enjoyment has been distributed which has been allotted to ours; if creative benevolence has equally filled every other planet of every other system, nay, even the suns themselves with beings organized, animated and intelligent; how countless must be the generations of the living; what voices which we cannot hear, what languages that we cannot understand, what multitudes that we cannot see, may, as they roll along the stream of time be employed hourly, daily, and forever, in choral songs of praise, by hymning their Creator.

And when in this almost prodigal waste of life, we perceive, that every being, from the tiny insect which flutters in the evening ray, from the lichen which the eye can scarcely distinguish on the moulder rock; from the plant that springs up and re-animates the mass of dead and decomposing substances, that every living form possesses a structure as perfect in its sphere, an organization sometimes as complex, always as truly and completely adapted to its purposes and modes of existence as that of the most perfect animal; when we discover them all to be governed by laws as definite, as immutable as those which regulate the planetary movements, great must be our admiration of the wisdom which has arranged, and the power which has perfected this stupendous fabric.

Nor does creation here cease. There are

beyond the limits of our system, beyond the visible forms of matter, other principles, other powers, higher orders of beings, an immaterial world which we yet know; yet however inscrutable to us, this spiritual world must be guided by its own unerring laws.

## RELIGIOUS INSTRUCTION OF CHILDREN.

We are pleased to see the attention of our Associations called to this subject. We should rejoice to see the attention of all our church-members intensely and practically fixed upon it—and to see the religious instruction of children have for its definite aim, the conversion and salvation of the children. The following is from the Circular Letter of the Bowdoinham Association.

"Special care should be taken to train up

our youth and children, in the nurture and admonition of the Lord. Because we do not consider our children in covenant relation with the church, many think that we neglect their religious education. But we feel assured that our religious sentiments do not render us indifferent to the best interests of our children; and if we have given any occasion for this suspicion, we ought if possible, to remove it. We should labor to instruct them in the doctrines, and ordinances of the gospel. Some of our

children, when they become hopeful subjects of grace, unite with other denominations; and it is not, at least in part because they were not instructed in the knowledge of the Bible, as they should have been, while they were under parental care? And can we expect that the saving grace of God will be bestowed, except in connexion with the use of means? We cherish the strongest anxieties for the temporal interest of our children, but we should consider, how small a portion of their immortal existence is comprised in this earthly state. Here, sensual pleasures fade, almost as soon as they are enjoyed; and wealth and honor are known chiefly by their rapid changes from one possessor to another. Amidst these perishable yet enchanting scenes do we not feel a deep conviction that true religion is the only source of delight and support. And does not he most criminally neglect the duties of a parent, who has thought, and labored for the promotion of his children in this life, which is comparatively nothing, while he has forgotten or neglected their immortality, which is all?"—Zion's Advocate.

## BAD COMPANY.

The very sound of the expression, bad company, is painful to the prudent and pious ear. The soul of a good man trembles, at the idea of being the companion of the wicked. And what is the reason? He has many reasons for it. He has reasons which relate to time, and reasons which relate to eternity. He knows such company to be disgraceful. The wise and good, judge of men by their company; and with them it is always counted disreputable to be seen in the society of those whose character is stained. Evil company also hinders religious improvement; takes off the heart from God; gradually lessens the fear of sin; imperceptibly draws men into the commission of iniquity; and, in this way, destroys both the usefulness and comfort of life. It has been the ruin of thousands and tens of thousands.—By its multitudes have been led on to actions and crimes, at the bare thought of which their souls once shuddered. By means of evil company, they have had their minds filled with fears, and their consciences overwhelmed with horror; and, for one that has escaped by true faith and sincere repentance, there is reason to suspect many have gone down to hell.

If therefore you value your credit and comfort in life, your peace in death, or your happiness in eternity, shun evil company as destruction; and remember, that under the idea of dangerous society, we are to include not only the drunkard, the profane swearer, theunchaste, or the dishonest; but likewise all who do not love God, and obey the gospel of Jesus Christ. Lord, keep me near thyself.—God's Treasury.

## ILLUSTRATIONS OF SCRIPTURE.

Among the articles of apparel for sale at Madeira were yellow shoes of tanned or unblacked leather, of goat skin, resembling yellow morocco, and generally used in the island. Another manufacture of leather was goats' skins and calves' skins, dressed whole and inflated, preserving the shape and size of the animal, and intended to carry water and wine.—They were generally borne along for sale by boys, who swing them about on the tops of poles. Here as well as in the East, the mode of preserving wine at this day is the same as in the time of the apostles, and explains the allusion of the evangelist: "Neither do men put new wine into old bottles, lest the bottles break," Matt. ix. 17.

They make at Madeira two kinds of wine, white and red. The first is too well known to require description. It is the produce of a grape supposed to have been originally brought from Cyprus, and planted on the island by Prince Henry, on its first discovery. But the change of soil and climate has altogether altered its qualities; for it resembles modern Cyprus wine in nothing but the color. The latter is like Tenedos wine of the Archipelago, stronger than claret, but not so strong as port. The fruit producing it is a small dark grape. It leaves a deep stain on paper, or any other substance which imbibes the juice, and is for that reason called *tinto*. The soil producing the best wines is the poorest and most stony; and in that respect resembles some of the vineyards of the Rhine, where the vine grows among dry shingles, with scarcely a particle of mould. The vintage is in September, and was just commenced when we arrived. The grapes are thrown into a vat, and pressed out by the feet of bare legged peasants, who get in, and trample on them, where they are seen all stained with the red juice; affording another exemplification of scriptural allusion: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" Isaiah liii. 2.—Walsh's *Notices of Brazil*.

THE POPULATION OF CHINA.

The following article, extracted from the Canton Register of October 3, 1829, and believed to have been written by Dr. Morrison, has been transmitted by Mr. Bridgman.

"In 1793 Lord Macartney carried to Europe the report given him by a Chinese officer, that China contained 333,000,000 "of mouths," that is, of human beings. It was, however, thought by many that the amount thus stated originated in the pride or the carelessness of the individual who presented it, and of late in Europe it has been generally disbelieved. A foreign gentleman of great talent and research, in an article on the population of the globe, in

the Oriental Herald of April last, says: 'The numerous estimates respecting the population of China vary from 50 millions to the mystical number of 333. The great imperial map of the Celestial Empire published in 1790, fixes, he says, the population of China proper at 143,000,000 of taxable persons, to whom may be added 7,000,000 of untaxable inhabitants. They will make altogether 150,000,000 of persons.'

"A few days ago, however, we stumbled on passage, in the *Ta-tsing-huey-tern*, which was never intended for the eye of a European, that fully establishes the report given to the English ambassador; and it shows, moreover, that His Imperial Majesty *Kien-lung* preceded Mr. Malthus in his fears of the human "mouths" exceeding the means of subsistence. The passage may be found on the 38th page of the 141st section or book of the work above named.

"Kien-lung remarks, that in the 49th year of the reign of Keing-he (A. D. 1710) soon after the conquest, which had terribly thinned the population, the number of inhabitants in China was only 23,312,200; but last year he adds, the amount made out from the returns sent in from all the provinces, was 307,467,200. The emperor wrote in the 55th year of his reign, (A. D. 1793), so that the census was taken the year before Lord Macartney arrived at the court of Pekin.

"The increase is so enormous in a period of about 82 years, that some error in the figures might be supposed. However the emperor makes a remark, that the increase had been about fifteen fold, which shows there was no mistake; for fifteen fold would make the amount 345,000,000. And if the statement be correct, it shows that China has doubled its population every twenty years since the accession of the Ta-tsing dynasty! If this be the fact it seems to speak a great deal in favor of the Tartar government of China. After the war of the conquest, the work we have quoted from says:

'that there were large tracts of unoccupied lands, the owners of which had been destroyed, or dispersed. Their lands were given as a perpetual inheritance to any who would undertake to cultivate them.'

"The emperor Kien-lung said, he looked with great anxiety to the future, for the land did not increase, although the mouths to be fed by the increase did. He then calls upon all his numerous subjects to use with great economy the gifts of nature. It is strange that with these facts before its eyes, the Chinese government should punish emigration as a crime."

Mr. Bridgman says it is the prevailing opinion of the residents at Canton, that the statement of 333,000,000 for the population of China, is substantially correct.—*Mis. Herald*.

## YOUTH'S DEPARTMENT.

## THE BEAUTIFUL BABY HOUSE.

Little Mary's mother removed to one of those streets of the city of — which slope down to the river. At the corner of the street was a house with a gallery running along the side of it. Under this gallery was a small building neatly painted white and edged with green to correspond with the gallery. When Mary first noticed this building, she thought it was a beautiful baby house; but as the door was always shut, she had no chance of seeing how it looked within. She supposed, however, that it was furnished with every article of furniture in miniature, and often, while sitting at her own door, she would amuse herself by fancying how it looked inside, what a pretty carpet it had on the floor, and what elegant little chairs and tables were arranged around it. She even thought of a tiny fire place with andirons in it, and pictures in bright frames hung against the walls. Mary had thought of these things so much, that the whole appearance was fixed in her fancy, as if she had actually seen the inside of what she always called in her own mind "the beautiful baby house."

"She had never spoken of it to any one, indulging her thoughts in silence; but she felt a great anxiety to see the door opened, and have a peep into the place. For a long time she wished in vain; but one day, as she was returning from school, while yet at some distance, she discovered that the door was open. Her heart leaped at the sight, and she began to run fast, for fear it would be closed before she reached it. Happily it was not, and she came close up, and looked in.—But, O, what a disappointment! Nothing like a baby house was to be seen; but there was a dark room which had been used for keeping coal, the floor covered with black dust in the place of the pretty carpet, and the walls hung thick with dirty cobwebs instead of the bright pictures. Poor Mary was sensible she had foolishly allowed her fancy to deceive her, and felt very much mortified as well as disappointed.

Mary is now no longer a child. She has been many years woman. Yet she often has cause to remember this early occurrence. For it is thus, dear children with most of the pleasures of this world—while they are yet to come, we fancy they will make us happy; but when we have proved them, they are found as unlike what we hoped as the dirty coal room was to Mary's beautiful baby house.

A little boy, who had been carefully instructed, once allowed himself to think and talk so much of the pleasures he should enjoy if he owned a certain play thing, that he made use of very wrong means to get it, so that when he obtained the long desired object, and brought it home, his father, learning how he came by it, made him take an axe and split it to pieces. That boy must have felt much worse than Mary, for she was only foolish but he was both foolish and wicked.

Young persons are very apt to indulge in those fancies which are sometimes called "cas- tles in the air," which often consist of imagina-

ry scenes of gayety and pomp, in which they themselves are to figure as admired personages either for courage or wit, or riches, or beauty. I warn my readers against these idle musings. They may give way to them till they become insensible to every blessing they possess. You are all surrounded by real blessings, which you ought to enjoy with gratitude to Him who is "the giver of every good gift;" and if you are striving to do your duty in that state of life to which it has pleased God to call you, it is certainly the happiest situation for you. Do not allow yourselves to wish for things you have not, or to imagine you would be happier if your lot in life was different from that in which God's providence has placed you.

But observe, dear children, it is only earthly pleasures that I warn you not to think of with desire. Heaven is certainly a better place than earth; and as it is impossible not to look forward, these natural longings for happiness were no doubt implanted to lead us to think of and hope for that "land of pure delight."

It is described in the Scriptures by such places and things as are most delightful to our senses.—

You may meditate on the "city whose foundations are garnished with precious stones, with its twelve gates of pearl, every gate of one pearl, and the streets of pure gold, as it were transparent glass."

You may think on the "pure river of water of life, clear as crystal, and in the midst of the street of it, and on either side of the river, the tree of life."

You may reflect on the joys of its inhabitants, who are "clothed in white robes, with palms in their hands," and sing the sweetest "songs of praise to God and the Lamb."

You need not fear that you will overrate their happiness, for they are with Him "in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore."

But while you learn to think of that place of rest and joy with desire, you must remember that it is only those who do the commandments of Christ who may enter in. It is a place prepared for those who love God. Nothing shall enter in that defileth—therefore, if you wish to obtain an entrance, you must be "renewed in righteousness and true holiness."

If you wish to know more of this blessed place, read attentively the two last chapters in the Bible.—

Then, if you feel anxious to learn the path that leads to it, study that blessed book daily